

HUGO GROTIUS

Against

{ P A G A N I S M,
{ J U D A I S M,
{ M A H U M E T I S M.

Translated by C. B.



L O N D O N,

Printed for the Author, and are to be Sold
by John Barksdale Book-binder, next
door to the Five Bells in New-street
near Shoe Lane, 1676.

HUGO GROTIUS

Amica

PAGANISM

JUDAISM

MANUMETISM

Translated by C. B.



LONDON

Printed for the Author, and are to be sold
by John Widdowes Book binder, next
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STEPHANUS CURCELLÆUS

To the Most Illustrious

HUGO GROTIUS.

*A*ureus tuus de Christianæ
Religionis veritate Li-
ber, omnibus Pietatis studiosis
in deliciis esse debet.

That Golden Book of
yours, of the verity of
Christian Religion, de-
serves to be in the bo-
some of all that are studi-
ous of Piety.

A 2

TO

892370

STEPHANUS CORCELLANUS

To the Most Illustrious

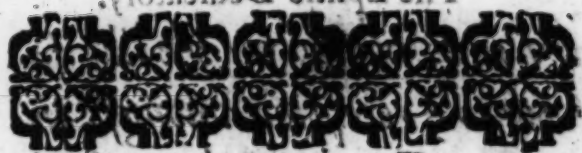
HIS HIGHNESS

A
Venerable man of Christian
Religion, worthy Li-
ber, summae Pietatis studiosus
in deliciis esse debet.

That Golden Book of
yours, of the verity of
Christian Religion, de-
serves to be in the po-
ssession of all that are stud-
ious of Piety.

TO

A



To his Honoured Patron

DAVID WILLIAMS

Of Corndon, Esq;

SIR,

THE former Discourses
were long since Dedicated
to your Worthy Brother, now
with God, and they have born
several Impressions. It is
high time these should follow, to
complete The Defence of
Christian Religion; and
they gladly come forth under your

A 3 Name,

The Epistle Dedicatory.

Having for the like favourable reception amongst ingenuous Readers; because the Author is the same, and the Translator; and the Dedication now will add as much Grace to this little Piece as the former hath received. And it serves my Design as well, that is, to remain as a little Monument of my Thankfulness to yourself and your Noble Family, whom I daily pray God to bless.

Your most humble Servant,

Cl. Barksdale.

Islam, and Mahometism) beside what they have



tion with them severally, concerning the Roman

HUGO GROTIUS

proposition, that they may give a more solid

sentence upon the things to be discussed.

**AGAINST
PAGANISM.**

II

of the same kind as the former, but of a different nature.

of the same kind as the former, but of a different nature.

I. A special Refutation of Religions differing

from the Christian.

where we demonstrate the absurdity of the

of the same kind as the former, but of a different nature.

I T is the happiness of a Christian in this life

not only to rejoyce within himself, and de-

light in Truth found out, but also to give

help to other men, that wander about in

the various by-paths of Errour, and make them

partakers of so great a Good. This, although

we have in some measure endeavour'd in our

former Discourses, (because the demonstration

of Truth contains the refutation of Errour.)

Nevertheless, seeing every sort of Religion,

opposite to the Christians (viz. Paganism, Ju-

daism,

daism, and Mahumetism) beside what they have
 common among them, ~~shall~~ certain proper Er-
 rors, and some peculiar Arguments, which they
 are wont to urge against us; it will be to good
 purpose, I think, to enter into a special disputa-
 tion with them severally, entreating the Read-
 ers to free their Judgment from partiality and
 prepossession, that they may give the more equal
 sentence upon the things to be delivered.

II. *And first of Paganism. That there is one
 God alone.*

And first, against the Pagans we say, if they
 put more Gods eternal and equal, that's suffici-
 ently refuted already in our first Discourse,
 where we demonstrated the only one God, the
 cause of all things. But if by the name of Gods
 they call created Minds or Intelligences; supe-
 rior to Man; they are either good or evil. If
 they say Good, they ought to be sure of it, lest
 they fall perhaps into a dangerous Errour, re-
 ceiving enemies for friends, fugitives for mes-
 sengers. Besides, reason requires, that some
 evident difference of Worship be made between
 the Highest God and these Intelligences. More-
 over, it should be known, what order is among
 them, what good may be expected from every
 one, and what honour the Greatest King is wil-
 ling

against Paganism.

ling should be done unto each of them. All which being wanting in their Religion, it is hence apparent enough, how nothing of certainty is therein; and how much more safe a way 'twere for them, to betake themselves to the Worship and Service of the one Supreme God (which also *Plato* hath affirmed to be the duty of a Wise man :) and so much the rather, because good Spirits being the Ministers of the Supreme God, they cannot chuse but be very serviceable to such as live in Gods favour.

III. *That evil Spirits are worship'd by the Pagans.*

But we have weighty Arguments to prove the Spirits which the Pagans worshipped were not Good, but Evil Spirits. First, because they remitted not their servants to the Worship of the Highest God: yea, as much as they could they took away that Worship, or at least, by all means would therein make themselves equal to him. Secondly, because they procured very grievous Persecutions of the Worshippers of the Supreme God, stirring up the Magistrates and people against them. For, whenas the Poets might freely sing of the Parricides and Adulteries of the gods, and the Epicureans deny the Divine Providence, and no other Religion was

so

so dissonant in Rites, but was admitted into Society, (as the Egyptian, Phrygian, Grecian, Thusean at Rome,) the a Curti, recruits, nubia Jews only were a mock-
 um adoratores, de- ed every where, (as ap-
 pmentes in porcos. 100 appears by the Satyrs and
 b Joseph. 18. 5. Tacit. Epigrams) and sometimes
 Annal 2. Sen. Epist. b banished; but the Chri-
 109. Act. 18. 1. Smet. stians c were also put to
 Tiber. cap. 36. most cruel Torments:
 c Tac. An. 15. Juve. whereof there can be ren-
 gal--tada lucebis in dred no other cause, but
 illa, Qua stantes ar- that these two Sects had
 dent, qui fixo gutture a Veneration for the one
 fumant. true God, whose Honour
 the Vulgar gods opposed,
 emulous, nor so much one of another, as all of
 him. Thirdly, From the manner of Worship,
 which cannot please or become an honest good
 Spirit, by Humane d
 d Vid. Disc. 2. Bloud, by runnings e of
 e Ut in Lupercalibus. naked men in the Tem-
 Liv. 1. ples, by sports and dan-
 f ut in Floral, Ovid. ces full of f obscenity,
 Fast. 4. such as are now also seen
 among the People of A-
 merica and Africa, o'rewhelm'd with darkness.
 Moreover, there were of old, and at this time
 are, People which adore evil Spirits, which
 they

against Paganism.

5

they know and profess to be evil: as the Persians a *Arimanius*, the Grecians *Cacodemons*, the Latines b *Vejoves*, and now some of the *Abiops* and *Indians* Other: than which nothing can be imagin'd more impious. For, Religious Worship, what is it else, but a testimony of most excellent goodness, acknowledged to be in him whom you worship? Which, if it be bestowed upon an evil Spirit, 'tis false and lying, and contains in it self the crime of Rebellion: when the Honour due to the King, is not onely withdrawn from him, but transferred also upon his desertor and his Enemy. Now, 'tis a foolish perswasion, when they imagine the good God will not avenge it, as if that were not consistent with his goodness: For, Clemency, that it may be just, hath its limits; and where wickedness exceeds a measure, Justice produces out of it self, as it were upon necessity, punishment. Nor is it less to be blamed, that they say, they serve Evil Spirits, drawn thereto by fear. For, since he who is most infinite in goodness, is also most communicative, and the producer of all other Na-
tures,

c Quomodo diliges, nisi times non diligere?
Tertull. adv. Marcion. 1.

tures, it follows, that he hath supreme dominion over them, as his works, so that none of them can do ought, which he will plainly hinder. Whereupon this is easily gather'd, Whosoever hath the favour of God, who is highest both in power and goodness, can be hurt no farther by the evil Spirits, than God, for some good end, will be pleased to permit. Neither can any thing be obtained of those evil Spirits, which is not to

a *Malus bonum cum
similat, tunc est pessi-
mus.* Syr. Mimus.

b *Ex hoc ad hoc dicitur in
inimicus.* Soph.

be rejected; because the Evil one when he b coun-terseits, is most evil; and the gifts of Enemies are b snares.

IV. Against worshipping of the Dead.

There have been also Pagans, and now there are, who affirm, that they give Worship to the Souls of men deceased. But first, this Worship too, was to be distinguish'd by evident marks, from the Worship of the most High God. And then, Prayers made to them are in vain, unless those Souls are able to bestow something on us, Whereof the Worshippers have no knowledge, nor any ground to say that so it is, rather than it is not so. But this is worst of all, that the persons to whom they pay this honour, are found to have been notorious evil Livers: *Bacchus* gi-

ven to Wine, Hercules to Women, Romulus cruel to his Brother, Jupiter to his Father: so that the honouring of them redounds to the dishonour of the true God; and of the Virtue wherein he delighteth; whilst unto Vices, pleasing enough of themselves, there is given a farther commendation from *Re. *Cyprian. Epist. 2. Hgion.

Deos suos quos venerantur, imitatur: sunt miseria & religiosa delicta.

V. Against worshipping the Stars and Elements.

The Worship given to the Stars and the Elements of Fire, Water, Air, Earth, was more ancient than this, not less erroneous. For the greatest part of Religious Worship are Prayers: and these cannot without folly be offered up to any but intelligent Natures. That the Elements are not such, appears even by sense. And if any one affirm it of the Stars, he will find no proof thereof; since from their operations, the tokens of their nature, no such thing can be collected: yea, the contrary is evidently gathered from their motion, not varied, as theirs is, which have free will, but certain and *prescrib'd. And †The King of Peru, moved by this Argument, deny'd the Sun to be God.

ses of the Stars are fitted for the uses of mankind: Whence it is man's duty to acknowledge himself to be, both more like to God in his better part, and more dear; and therefore that he does an injury to his own Nobility, if he subjects himself to those things God hath given him: When on the contrary he ought to render unto God Thanks for them, which they are not able to do for themselves, or are not prov'd to be able.

.VI. Against worship given to Beasts. .V

Now this is most unworthy of all, that men have fallen even to the *Wid. lib. I. Dioc.* worship of Beasts, & especially the Egyptians. For although in some, there shews it self, as it were, a shadow of understanding, yet is that nothing, compared to man; because their inward conceptions, they cannot express by speech or writing, neither can they do works of diverse kinds, nor works of the same kind after a diverse manner; much less attain to the knowledge of numbers, of measures, or of the heavenly motions. On the contrary, man by the subtilty of his Wit, catcheth any of those Creatures, even the strongest of them, wild Beasts, Birds, Fishes; and partly tames them.

against Paganism.

4

them, as Elephants, Lions, Horses, Bulls; deriveth also profit to himself from such of them as are most hurtful, namely, medicines from Serpents: Certainly, hath this use of them all, which themselves know not, that he vieweth the frame of their bodies, the sit of parts, comparing their several kinds one with the other, and here also learneth his own dignity: how much the structure of humane bodies is more perfect than the rest, and more noble. Which things, if a man consider rightly, he will be so far from worshipping other living creatures as gods, that he will rather think himself to be by the great God, constituted as a little God over them all.

*Or: Ad alios deo deo
videtur, ut in deo deo deo.*

*Vide Porphy. de usu
anim. lib. 1. c. 1. dicitur*

hominis ad deum deum

hominis ad deum deum

VII. worship of Accidents.

We read, the Greeks and Latines, and others also, adored things which have no subsistence, but are the accidents of other things. To omit those ill-favour'd deities, the Fever, & Impudence b, with such like; Sanity is nothing else but a right temper of the parts of the Body: Fortune a suitableness of Event with mans desire: and the Affections, as Love, Fear, Anger,

b Cic. de Legib. 2.

Anger, Hope, and the rest, arising from the consideration of a thing good or evil, easie or difficult, are certain motions in that part of the Soul, which is most united to the body by the bloud, being not in their own power, but subject to the dominion of the Will, at least, as to their duration and direction. And *Virtues*, which have several names, *Prudence* in the Election of what is profitable, *Fortitude*, in abiding dangers, *Justice*, in doing no wrong, *Temperance*, in moderation of pleasures, and others, are certain pronenesses unto good, sprung up in the Soul, and ripen'd by long exercise; which, as they may be encreased in a man, so by neglect may be lessened, and at last extinguished.

Now *Honour*, a whereunto also *Liv. l. 27.* we find *Temple* to have been dedicate, is the opinion of others concerning some person as endued with *Virtue*: Which opinion oft happens to the bad, and doth not happen to the good, it being natural to men easily to err and to be mistaken. These things therefore, having no subsistence, and so being not comparable in Worthiness to things which do subsist, neither having any apprehension or sense of *Prayers* or *Veneration*; to worship them for gods, is most contrary to right reason; seeing He is to be served for these things, who is the Donor and Conservator of them.

VIII. Answer to an Objection of miracles.

For the Commendation of their Religion, the Pagans are wont to allege Miracles : against which many Exceptions may be made. The wisest among themselves reject many of them, as supported by no sufficient

Faith of Witnesses, and plainly counterfeit. Some which are reported to have been real, happened in secret, in the dark, in the presence of one or two, whose eyes, by the cunning of their Priests, might be easily deluded. Others there are, which caused admiration only in such as were ignorant of things Natural, and of Occult proprieties : as it comes to pass among ignorant people, if they see one draw Iron after a Loadstone. By such Arts, Simon, and Apollonius Tyaneus, as many have written, sometime prevailed. I grant, some greater things than these were seen ; but yet such, as needed not a Power truly Divine, being within the reach of Spirits interposed between God and Man, who by their celerity, efficacy, and sagacity, might bring together things distant, and compound things very different, to the producing

B

of

of astonishing effects. Now, that the Spirits, by whom this was effected, were not good Spirits, and therefore that the Religion was not a good Religion, as it appears by what we have said in another place, so is it hence also manifest, because they confessed themselves to

be constrain'd *a*, against their Will, by certain charms; whenas, among the wisest, even of the Pagans, it is agreed, that in Words is no such power, but the power of perswasion only, and that according to the manner of their signification.

This is also an argument of their wickedness, that they did undertake to inveigle *b* some persons into the love of others, from whom they were of themselves a-

verse; herein injurious, either in promising or effecting it, being a thing forbidden *c*, even by Humane

Laws, under the name of Witchcraft. Neither may we wonder, that the most

High God suffer'd some marvellous things to be performed by wicked Spirits among them, who, having first forsaken the true God, and his service,

a Apollon apud Porphyrium. Invitum me audi, quando me lege ligasti.

b Vid. pharmaceutri. m Theocriti & Virg. lii.

c Paulus sent. l. 5. tit. 23.

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vice, had deserved to be given up to such a delusions. Their Impotency is farther prov'd by this:

2 Thes. 2. 9.

That their Works brought with them no considerable benefit. For, if any seemed to be restored to Life, they continued not long alive, nor exercis'd the functions of the living. And suppose any thing, some time, appeared in the sight of Pagans proceeding from a Power Divine; yet was it not fore-said, it should come to pass for the confirmation of their Religion: but we may conceive the Divine operation proposed to it self far different causes. For example, Be it so, that by *Vespasian* a blind man was made to see, 'twas done to this end, that he being thereby more Vene-

rable, might be the more easily advanced to the Roman Empire, as a man chosen of God, the Minister of his Judgments upon the Jews. And the like causes of other Pro-

b Tac. Hist. 4. *Multa miracula evenere quibus celestis favor, & quaedam in Vespasianum inclinatio numinum ostenderetur.*

digies may have been; where Religion was not at all concern'd.

IX. Answer to the Objection of Oracles.

The same answer almost may serve for that which they object concerning Oracles; chiefly what was said, That those men deserv'd to be illuded, who had condemn'd the norices, which reason, and most antient tradition doth suggest. But farther, the Words of their Oracles were usually ambiguous, and such as easily re-

ceiv'd an Interpretation
a Cicero de Divinat. 2. Utrum eorum accidisset, inquit, verum oraculum fuisset. from whatsoever came to pass. But in case any thing more definitely was foretold by them, it is not necessary it should

proceed from an omniscient Spirit; when the things were such, which might from natural causes pre-existing be foreseen (as Physicians have predicted diseases) or probably conjectur'd from the consideration of common events,

as we read it hath been
b Cic. de seipso. l. 6. Epist. 6. Quia in bello nihil adversi accidit, non predicente me. often done *b* by Politicians. Now, if at any time God hath, among Pagans, used the service

of some Prophets o fore-
 shew things that could have no certain causes besides the Divine Will, this pertaineth not to the

the confirming of the Pagan Religion, but rather to its overthrow ; namely, that passage extant in *Virgils* a fourth

Æclog, taken out of the *a Vide August. de C. Sibyllin Verses* : where D. 10. 27.

he, unwittingly, presents to us the coming of Christ, and his benefits. So 'twas in the same *Sibyllin Verses*, that He must be received

for King *b*, who truly *b Cicero meminit 2. de Divin.*

That he should come from the East *c*, who *c Sueton. Vesp. c. 4. Tacit. Hist. 4.*

should have Dominion over all things. In *Porphyrus*, the Oracle of *d Apollo* is read, wherein he *d Vide August. de C. D. 10. 23.*

saith, Other Gods are airy Spirits ; The God of the *Hebrews* is alone to be Worshipped. Which saying, if *Apollo's* Worshipers obey, they will then cease to worship him : if not obey, they accuse their God of a lye. Add this also, that if those Spirits had, by their Oracles consulted the welfare of mankind, they would above all things have proposed a General Rule of Life, and given assurance of a reward for those that lived

well. They have done neither. But contrarily *e*, in *e Vid. Euseb. prep. Evang. lib. 5. 23, 35.*

their

their Verses, Kings, although wicked, are often commended; Divine Honours are decreed for Gamesters; men enticed into Loves illegitimate, to unjust Gain, to Murther, as might be demonstrated by many Examples.

X. Pagan Religion, destitute of Humane aid, decayed.

Moreover, Beside the Proofs already made, the Pagan Religion affords us a great Argument against it self, in that wheresoever it was destitute of humane strength, it fell to the ground, the prop being taken away upon which alone it stood. For, if you cast your eyes upon all the Kingdomes, either of Christians or Mahumetans, you shall no where see any memory of Paganism, but in Books. Yea, you shall find in Histories, that, even in those times, when Emperours used either force and punishments, as the former did; or Learning and Wit, as *Julian*, for the supporting of Pagan Religion; nevertheless it decreased daily: not by any force opposed, not by nobleness of birth, (for JESUS was, by the Vulgar, call'd the Carpenters Son) not by Flower of Learning, (the speech of the Christian Doctors was not adorned with it) not by gifts, (for they were poor) not by any assentation or allurements; for they, on the contrary,

trary, declared that all Worldly advantages were to be despised, and all adversities to be suffered for the Gospels sake. Behold the imbecility of Paganism, pulled down and overthrown by no other Engines but these! Nor did only the credulity of Pagans vanish at the appearance of Christs Doctrine, but the Spirits also themselves, at the Name of Christ, departed out of bodies, *a* held their Tongues: and being asked the cause of their silence, were forced to confess, They had no power *b* *Tert. Apol. vide Chrysost. cont. gent.* where Christ was called upon.

XI. The pretended efficacy of Stars.

There were Philosophers, who ascribed as the rise, so the fall of every Religion to the Stars. But the science of the Stars, which they profess to have Learned, is delivered under so disagreeing rules, that nothing can be found certain therein, but this, that there is no *a* *Vide Dissert. in phi.* certainty. I speak not of *local. origen.* those effects, that follow naturally from necessary causes, but of those which proceed from the Will of man, which is

b *Vide Alex. Aphrodis.*
hac de re librum.

c *Eusebium vide, præp.*
Evang. 6. 6.

d *Justin. apol. 2. 'Εὐ-
μὴν ὁμοίῃσι. Νῆσι n.*
electione libera facultatem habet humanum genus, ut turpia fugiat, honesta sumat, in neutram partem ipse ascribenda actionis causa.

Will, if these come by a certain necessity from Heaven, in as much as God hath given such a power to Heaven, and Heavenly bodies, it will now follow ; that God, who is most perfectly

e *Contra quam dixit
plato de repub. 2. 'Αἰ-
τία ἡλομένη. Οὐδὲ δ' ἄ-
ραίτιος.*

endued with such liberty
b in it self, that no necessity can be imposed on it from without. For,

if by such impression the act of the Will should necessarily follow, then, the power of deliberating and chusing, which

we feel c in our Souls, had been given in vain; then, the equity of all Laws,

d of rewards and punishments, were taken away ;

First, because in that which is plainly inevitable, there can be neither merit nor demerit, neither praise nor dispraise.

And farther, being there are some acts of an Evil

good, is the true cause c of moral evil : and whereas, by Law made, he professes himself to hate sin, the inevitable cause whereof he hath inserted

in his Creatures, by consequence he must Will things contrary to each other, the same thing to be and not to be; and sin must be committed in that which one does by Divine impulse. 'Tis more probable, which others say, that by influx of the Stars, the Air first, and then our bodies are touched, and imbibe certain qualities, which often excite in the Soul correspondent appetitions, by which the will is moved, and many times prevailed with. But this so granted, maketh nothing to that question which we have in hand. For Christian Religion, because it very much withdraws men from those things which are pleasing to the body, could not have beginning from bodily affections, and therefore not from the power of Stars, which as we have said, work not upon the Soul but by those affections. The wisest of Astrologers exempt from the Law and Regiment of Stars, such men as are truly wise and Virtuous: and such in truth were they, who first took upon them the Religion of Christ; as their life demonstrates. And if we attribute also to erudition and good Letters, any value against the inclination of the body, there have been always among the Christians, men of good note in this respect: Lastly, the effects of the

*(Ptol. Δυναται δὲ τινες
μὲν. Poteſt vir ſapiens
multas aſtrorum effici-
entias avertere.*

the Stars, as the most skillful do acknowledge, regard the several quarters of the World, and are temporary: But this Religion continues now Sixteen hundred years, not in one, but in most distant parts of the World, and under very diverse constellations.

XII. *Many points of Christianity approved by wise Pagans.*

But Pagans have the less to oppose against Christian Religion, because all the parts of it are of such integrity, that by their proper light they do as it were convince the minds of all: So that even among Pagans have not been wanting, such as have said severally, what our Religion hath all together. Namely, that Religion

is not placed in
a Menander: Deo sacrificas rites, *a* but in the
semper ingenio probo. Cic. mind; that he is an
Cultus deorum est optimus, ut adulterer, who hath
eos semper pura mente vener- had a desire *b* to
mur. Persius: Compositum jus commit adultery, that
fasque animi, &c. injury is not to be

b Intus adulter erit. Ovid. *c* repay'd; that none
c Menander: Ille vir viro- Wife *d* is to be joynt
rum est optimus, Qui melius ed with one man, that
aliis callet ferre injurias. the Covenant of Mar-
d Vide Eurip. Andron. riage ought to be

e per-

perpetual; that it is the duty of man to do good to every one; specially to the needy; that we must abstain from swearing as much as we can; that in food and rayment, we must be content with that which nature requires. And if there be any thing in Christian Religion hard to be believed, like things are found among the wisest of the Pagans, as that of the immortality of Souls, and that of a return of bodies to life again. So *Plato* is raught by the *Chaldeans*, distinguishes the Divine Nature into the Father, the Fathers mind, which he also stiled the offspring of God, the maker of the World; and the Spirit which contains all things. That the Divine Nature may be united with the humane, & *Julian* so great an Enemy to Christians, did believe, and gave an Example in *Esculapius*, whom he thought to have come from Heaven to teach men the Art of Physick. The Cross of Christ offended many: but what things do not the Pagan Authors say of their Gods? that some were in service to Kings, others thunder-

e Val. Max. l. 2. c. 1.

*f Homo sum, humani
nihil à me alienum arbi-
tror. Ter.*

g μὴ ἐμυώμεν τοῖς. Pyth.
*h Satis est populi fluvii-
usque Ceresque. Luc.*

i Epist. ad Dion.

k Lib. 6.

22 *Hugo Grotius against Paganism.*

der-struck, others cut and wounded. And the wisest of them affirmed, Virtue is then most joyous, when 'tis at the dearest rate. *Plato* in his second

De repub. 1 prophetically

Unde *Cic.* *Bonus ille* saith, To exhibite the
vir vexetur, rapiatur, Righteous man, 'tis re-
damnetur, &c. quisite that his Virtue be

spoiled of all ornaments,

that he be accounted by others wicked, that he be mocked, and at last Hanged. And certainly, to set forth an example of the highest Patience, was otherwise impossible.

HUGO



HUGO GROTIUS

AGAINST

JUDAISM.

I. *Address to the Jews.*

WE know the *Jews*
 are the progeny a *Rom. 9. 10, 11.*
 of a Holy men,
 whom God was wont to visit by his Prophets and
 his Angels: of this Nation was born the *Messias*
 and the first Doctors of Christian Religion:
 theirs is the Tree into which we are inoculated:
 they the keepers of Gods Oracles, which we re-
 verence as much as they do; and with *St. Paul*
 we send up sighs to God on their behalf, praying
 for the speedy approach b *2 Cor. 3. 14.*
 of that day, when the bVail
 being

being taken off which hangs before their eyes,
 they shall with us clearly
c Rom. 3. 27. behold the *c* completion
 of the Law ; and when
 (according to the Old Prophecies) we that are
 strangers, shall every one lay hold upon the
 skirt of an Hebrew *d* with
d Zach. 8. 21. this request, that we may
 all joyn together in the
 Worship of that one God, the God of *Abraham*,
Isaac, and *Jacob*.

II. *Christs miracles cannot be denied by the
 Jews.*

First, then let not the *Jews* think that unjust
 in our Cause, which they judge to be equal in
 their own. If a *Pagan* ask, Why they believe
 the miracles done by the hand of *Moses*, they
 would say nothing else but this : There hath
 been delivered down such a perpetual and con-
 stant report thereof amongst them, that it could
 not but proceed from the Testimony of those who
 had seen the miracles ; namely, that the Wid-
 dows Oyl *a* was encreased
a 2 Reg. 4. by *Elishah*, that *Naaman*
 the *Syrian* was on a sud-
 den cleansed from his Leprosie, that the good
 Womans Son was recalled to life, and other
 like ;

like; the *Jews* believe them for no other reason, but because Faithful Witnesses have transmitted the same unto posterity. Touching *Elijahs* being snatched up to *b* Heaven, they give credit to *b* 2 *Reg.* 2. *Elisha* alone, as a man beyond all exception. But we, concerning Christs ascension into Heaven, produce twelve Witnesses *c* of unspotted life; many more of Christs being *c* *Mar.* 16. 19. *Act.* 1. seen *d* on earth after his *d* *I Cor.* 15. death. Which things being true, the Doctrine also of Christ must also of necessity be true; neither can the *Jews* allege any thing at all for themselves, which may not be fitted to us, by an equal or a better right. But to omit Testimonies, 'tis the Confession of *Jews* and *Talmudists* themselves, that prodigious *e* *in tit.* *Aboda Zora.* works were achieved by Christ. This ought to be sufficient, For God cannot in a more effectual way, procure authority to Doctrine promulged by man, than by sealing it with miracles.

III. Answer to an object. of the Devils aid.

But some have said, Christ did his miracles by the help of Devils. This calumny is refuted already

ready

ready on this account, that where Christs Doctrine was made known, all the power of Devils was broken. That which some add, that Jesus learned Magick Arts in *Egypt*, hath much less shew of truth, than the like accusation against

Moses, which we read in

a *Lib. 30. 1.*

a *Plinius* and b *Apuleius*.

b *Apolog. 2.*

For it appears not, that

ever Jesus was in *Egypt*,

save in the Books of his Disciples, who also say he returned thence while he was yet an Infant.

But *Moses* spent a great part of his riper age in

Egypt, as we are certified

c *Exod. 2. Justin. Tacit.*

by his own c and other

mens relation. Howbeit,

both *Moses* and Jesus are cleared sufficiently by

their own Law, expressly

d *Exod. 22. 18. Act. 19.*

forbidding d such Arts,

19.

as hated of God. More-

over, if in the time of

Christ and his Disciples, there had been either in

Egypt, or elsewhere extant any Magick Art, able

to do the things which are published of Christ;

to make the Dumb to speak, the Lame to go,

the Blind to see; the Em-

e *Tacit. Annal. 6.*

perors *Tiberius*, e *Nero* f and

f *Plin. 30. 2.*

others, who spared not

charge to enquire after

such things, would doubtless have found it out.

And

And if it be true, which the *Jews* deliver, that *f* *Talmud. tit. desy-*
the Senators of the great *nedr.*
Council, to the end they might convince the guilty, were skilful in Ma-
gick Arts, surely being most bitter Enemies to
Jesus, and envying his Honor, advanced most of
all by miracles, they would either themselves
have shewed forth like Works by the same Art,
or by evident reasons have declared, that his
Works were wrought by it.

IV. *Of the force of words:*

But whereas some of the *Jews* ascribe the mi-
racles of Jesus to a secret name, which being by
Solomon placed in the Temple, was kept safe by
two Lyons for more then a thousand years, and
stolen away by Jesus: This is not only falsely but
impudently feigned; for neither do the Books
of *Kings*, nor the *Chronicles*, nor *Josephus* say
any thing of these Lyons; a thing, if true, most
notable, and to be admired: no, neither did
the *Romans*, who entred the Temple with *Pom-
pey*, before the times of Jesus, find any such
thing.

V. The miracles of Jesus were Divine.

This ground being laid, which the Jews confess, that prodigious things were done by Christ, we say it follows from the very Law of Moses, credit is to be given him. For God foretold, *Dent. 18.* That after Moses or other Prophets should be raised up by God, and the people should obey them, otherwise denouncing grievous punishments. Now, the

a And predictions which are reckoned among prodigies, *Deuteron. 18.*

chiefest and purest marks of Prophets are a prodigies. For no things more illustrious can be conceived in the mind. 'Tis said *Dent. 13.* if any

bearing himself as a Prophet, should shew wonders, he is not to be believed, if he entice the people to another God. For God does only therefore suffer those prodigies to be done, to make trial whether they be constant enough and settled in the Worship of the true God. From which places compared together, the Hebrew in-

b Vide Concil. Manassis. qu. 4. in Deuteron.

terpreters b do rightly Collect, credit is to be given to him that worketh miracles, c unless he draw away from the Wor-

ship

ship of the true God: for c And whose prediction
in that case alone they ons are fulfilled. Vide
are premonished, not to Chrysoft. 5. adv. Jud.
trust miracles, though of
the fairest shew. But Jesus not only did not
teach to Worship false Gods, but on the other
side, expressly forbid it as
a most heinous d Crime; d Mar. 12. 29.
and taught us to reve- I Cor. 5. 10.
rence the Writings, both
of Moses, and of the Prophets that followed him;
Wherefore there is nothing can be objected a-
gainst his Miracles. For that which some ob-
ject, that the Law of Jesus differs in some part
from the Law of Moses, is not sufficient.

VI. Answer to the object. of the difference be-
tween the Law of Moses, and the Law of
Jesus.

The Hebrew Doctors themselves give this rule:
At the Command of a Prophet, i. One doing
Miracles, any precept whatsoever (except that
for the Worship of one
God) may boldly be a a Thalmud. tit. de Sy-
transgressed. And sure- nedrio. Ad preceptum
ly the power of making Josue violata lex subha-
Laws, which was with ti. Jos. 6. vide 1. Reg.
God, when he gave Com- 18. 39.

mands by *Moses*, departed not from him afterwards; nor is any man, who by his own right hath made Laws, hindred thereby from making other Laws, though opposite from the former. That they say God is immutable, is to no purpose: for we speak not of the intrinsic Nature of God, but of his Works. Light is changed with darkness, Youth into Old Age, Summer with Winter; all which are Works of God. To *Adam* God in the beginning permitted the other Fruits, reserved all the Fruit of one Tree. Why so? It was his will and pleasure. He com-

c *Gen. 22.*

manded *Abraham* to kill his c Son. Sacrifices a part from the Taberna-

cle, some he prohibited, some he accepted. Nor does it follow, if the Law given by *Moses* were good, no better Law could be given. Parents are wont to lisp with their Infants, to wink at the faults of their Age, to entice them with a Sugar-Cake to learn their Lesson; but when they are grown, their speech is Corrected, virtuous precepts are instilled, they are made to see what is the beauty of goodness, what are its rewards. Now, that the precepts of the Old Law

d *Heb. 8. 7.*

were not exactly d perfect, even hence appears because many of those

types, holy men, led a Life more excellent than

then those precepts. *Moses* who permits revenge to be taken by the grieved person, partly by his own hand, partly by the Judge, himself being affronted with intollerable injuries, interceded for his Enemies. *Exod. 32. 11.*

So *David* wills his rebellious Son to be spared, *2 Sam. 18. 5.* and takes patiently the reproaches cast upon him. *2 Sam. 16. 10.* Good men are never read to have put away their Wives, when yet the Law permitted them

to do it. Indeed, Laws are adapted to the major part of people, and to that state it was agreeable that some things should be connived at, to be reduced to a more perfect rule at that time, when

God would gather to himself, out of all the World, a new people, by a greater power of the Spirit. The rewards also openly proposed in the Law of *Moses*, do all belong unto this mortal life; Whence we must confess, that some Law better than that, was possible to be given, which might propose eternal rewards, not under shadows, but clearly. And this we

12 Tim. 1. 10. Hebr. 8. 6. See, is done by the Law
of Christ,

**VII. How Jesus observed the Law of Moses,
and what he abolished.**

Here by the way we are to note, (to evince
the iniquity of the Jews contemporary with Je-
sus,) that Jesus was dealt with by them ex-
tremely ill, and exposed to punishment, when
no offence of his against the Law could be al-
leged. He was a Cir-

a Luc. 2. 21.

b Gal. 4. 4.

c Mat. 9. 20.

d Mat. 8. 4.

e Luc. 2. 41. Joh. 7. 2.

observed. If he healed any on the Sabbath, he
shewed that such works are not forbidden, not
only out of the Law,

f Mat. 12. 5. 11.

g Act. 10. Col. 2. 14.

come death, and ascended into Heaven, he had
furnished his Apostles with conspicuous indow-
ments

ments, and thereby declared himself to be seated
in his *b* regal power, wherein is contained the
authority of *i* making *i* *lac.* 1. 25.
Laws: and that accord-
ing to *Daniels* Prophecy, who had foretold it
should come to pass, that after the destruction
of the Kingdoms of *Syria* and *Egypt*, (the latter
happened under *Augustus*) God would give the
Kingdom to a man, *k* a
despised one, over all peo- *k* *Dan.* 7. 13. *Filius ho-*
ple, an everlasting King- *minis Hebraeis uilitatem*
dom. Now, that part *quandam significat.*
of the Law, which was
dissolved by Christ, contained nothing good in
its own nature, but consisted of things in them-
selves indifferent, of a middle Nature, and
therefore not immutable. For if those things
had any value by themselves for which they
should be done, God would have prescribed
them to all Nations, not
to ones; and from the be- *l* *Maimon. ad Deut.* 33.
ginning, not after man-
kind had lived above Two thousand years. *Abel,*
Enoch, Noah, Melchizedek, Job, Abraham, Isaac,
Jacob, all Pious men, and exceeding dear to
God, were ignorant of this part of the Laws,
either all or well nigh all: Nevertheless, they
received Testimony both of their Faith in God,

and of Gods Love to them. Neither did *Moses* exhort his Father in Law *Jethro* to undertake these rites, nor *Jonas* the *Ninivites*; nor do other Prophets reprehend the *Chaldeans*, *Egyptians*, *Sidonians*, *Tyrians*, *Idumeans*, *Moabites*, unto whom they write, for not admitting these Ordinances, and yet they reckon up their sins exactly enough. Wherefore these were peculiar precepts, introduced either for the shun-

ning of some evil, as to
in *Ad idololatriam pro-* which the *Jews* were
ni. *Ezech.* 16. prone, or for trial of
their Obedience, or to

signifie things to come. It is not therefore more to be admired, that they should be abolished, then if a certain King should take away some municipal Statutes, to the end he might bring the whole Kingdom to an uniformity of Government. If you object, that these are stiled per-

petual precepts; men also

in *L. hac in perpet. cod.* do use the same *n* expressi-
de divers. præd. l. 11. ons, when they will sig-
& alibi. nifie, what they so com-
mand, not to be annual,

or accommodate to certain times, as of War, Peace, dearth of Corn: Where yet they are not hindred, but they may set forth new Constitutions, when the publick utility shall require. And in like manner, the precepts of God, given

to the *Hebrews*, some were temporary, whilst the people sojourned in the *Wilderness*; others appropriate to their Habitation in the Land of *Canaan*: to distinguish them

Deut. 23. 13.

Deut. 12. 1.

from the former, these he calls perpetual, whereby it may be understood, that they must not any where, or at any time be intermitted, unless God gave a signification of his Will to the contrary. Which way of speaking commonly received, may be the less strange to the *Hebrews*,

who know, that in their Law, it is called a perpetual right, *q* and perpetual servitude, that

Exod. 21. 6.

endureth from Jubile to Jubile; and the coming of *Messias*, is called by themselves the Comple-

ment *r* of the Jubile, or *r Et Esa. 61. 2.*

the great Jubile. Besides, there is extant, in the *Hebrew* Prophets, a promise of a new Covenant, to be

made in after-time, *s* as in *Jer. 31. 31.*

Jerem. 31. Where God saith; he will enter into a new Covenant, which he will write in their minds; and men shall not need to learn Religion one of another, for it shall be manifest to all, and he will grant pardon of former offenses. Just as if some King,

after

after great quarrels of his Subjects among themselves should for the establishment of Peace, take away the variety of Laws, and impose upon them one Common, and the same a perfect Law, granting impunity and general pardon to all, that for the Future amend their manners. Although we have said enough, yet we will go through the single parts of the abolished Law, and shew that they are not of such a nature, as to be either pleasing unto God by themselves, or fit to endure for ever.

VIII. Sacrifices never pleased God by themselves,

The first, and that which is most obvious to our eyes, are the Sacrifices, of which many Hebrews think, they were devised by the wit of men a before they were ordained by Gods Command, Plainly it appears, the Hebrews were greedy of many Rites and Ceremonies; So, there was cause enough for God to enjoin many, even for this, lest in remembrance of their dwelling in Egypt they should return to the Worship of false Gods,

a Chrysost. de Abele:
Apud se suapte motus
conscientia Sacrificium
illud obtulit.

b Maimonides dicit.
de b. 3. 32.

But

But when their posterity too much esteemed these things, as of themselves to God acceptable, and a part of true Piety, they were reprehended by the Prophets. *I will not* (saith God *Psal. 50.*) *Speak a word with thee for Sacrifices, &c. Thinkest thou, that I will eat the Fat of Beasts, or drink the Blood of Goats? Offer unto God Thanksgiving, and pay thy Vows.* There are among the Hebrews, that affirm this is said, because the offerers were of an impure heart and life. But the alledged Words inform us, of how small regard the thing it self was in the sight of God, If you consider the whole series of this *Psalms*, God speaks there to the Godly. For he had said, *Gather my Saints together unto me*; and then, *Hear O my People*, These are the Words of a Teacher. After having ended the forementioned Speech, he turns (as 'tis usual) to the ungodly; But to the wicked saith God, &c. Other places do shew the same sense, as *Psal. 51.* *Thou desirest not that I should give thee Sacrifice, nor art thou delighted with burnt Offerings: But the Sacrifice truly pleasing unto thee, is a broken Spirit, &c.* The like is in the *Fourtieth Psalm.* *Sacrifice and Offering thou art not delighted with. But thou hast made me thy Servant; my ear, as it were, boarded; not requiring, either burnt Offering, or sin Offering. Therefore I answered, Here I am, and as bound by written Covenant will do what thou wilt, which is my delight,*

For

For thy Law is in my heart. The praises of thy righteousness, I shut not up within my thoughts; but every where declare thy veracity and benignity, especially do I celebrate thy mercy and truth in the great Congregation. See Esa. I. and Jer. 3. In Osee these are the Words of God, ch. 6. Mercy

towards men, is far more acceptable to me than Sacrifices; and to have right thoughts of God, is above all burnt Offerings. In the Sixth of Micah, when question was asked, how one should best gain Gods favor? With a great many Rams, measures of Oyl, or Yearlings? God answers, I will tell thee, what is truly good and accepted by me: Namely, that thou render to every man his due, shew kindness to thy neighbor, and behave thy self humbly towards God.

From which places, being it appears, that Sacrifices were not in the number of those things, which God willed primarily, and for themselves; and that the People, superstition creeping in, placed in them the chiefest part of Religion, and believed their sins were sufficiently expiated by their Offerings; what marvel is it, if God at length took away a thing in its own nature indifferent, and the use whereof was now corrupted; when King

Hereshias

Hzechiah also brake the
 Brazen Serpent erected by *c. 2 Reg. 18. 4.*
Moses, for this reason,
 because the people had begun to Worship it.
 Nor are there wanting Prophecies, which fore-
 told the abolition of those Sacrifices, as any man
 will easily perceive, that shall only consider;
Aarons posterity alone, after the Law of *Moses*,
 was allowed to Sacrifice, and that only in their
 own Country. But now, in the 110. *Psal.* a
 King is promised, one whose Dominion shall be
 over all, proceeding out of *Sion*; a King and
 Priest for ever, and that like unto *Melchisedek*.
 And *Esay c. 19.* saith, an Altar shall be seen
 in *Egypt*, where not only the *Assyrians*, but the
Egyptians too, and *Israelites* shall Worship God:
 and *c. 66.* he saith, It shall come to pass, that
 people of far Countries and of all Languages,
 as well as *Israelites*, shall offer gifts unto God,
 and there shall be made of them also Priests and
Levites: of all which, the
 Law of *Moses* standing, *f. Adde Jerem. 3. 16.*
 was impossible. Add to
 this, that in *Mal. c. 1.* God foretelling things
 to come; saith; g He
 was weary of the *Hebrews* g *Vide hujus loci lucu-*
 Sacrifices, and from East *lentam paraphrasin apud*
 to West his name shall *Chrysost. 2. adv. gentes.*
 be celebrated among all
 Nations;

Nations; and incense, and most pure offerings shall be given him: And *Daniel* saith, c. 9. relating the Oracle of the Angel *Gabriel* concerning Christ; *He shall cause the Sacrifice and Oblation to cease.* Neither with words alone, but really hath God signified enough, that he no longer approves the Sacrifices prescribed by *Moses*, having suffered the *Jews* for above a thousand and five hundred years, to be without Temple, without Altar, without Genealogy. Whence we may clearly see who they are, whom he hath admitted to do him service.

IX. Difference of Meats.

What we have demonstrated of the Law of Sacrifices, let us shew concerning that whereby certain kinds of meats are forbidden. 'Tis manifest, *a Mentio immundorum* in *diluvii historia* & *Genes.* after the great Flood, *Noah* and his posterity had a right given them by God, to use any sort of Food: Which right therefore passed, not to *Japhet* only and *Cham*, but to *Sem* and his Progeny, *Abraham*, *Isaac*, and *Jacob*: But when afterward the people had been infected in *Egypt* with foolish superstitions of that Nation, then did God forbid some kinds of living Creatures to be eaten, either because the *Egyptians*,

against *Judaism*.

61

Egyptians b offered them (especially) to their b *Vide Origen. cont. Cels. l. 4.* Gods, and from them

had their South sayings; or because in that umbratick Law, certain kind of Creatures denoted cer-

tain c vices. That these c *Vide Epist. Barnabe apud Clementem, Scro. 5. & Philonem, lib. de Agricult.* precepts are not univer-

sal, appears by that which was ordained concerning the flesh of a Beast that

died of it self, *Deut. 14. 21.* that although the *Israelites* might not eat of

it, the strangers d might, d *Pii sc. sed non circumcisi.* whom the *Jews* are com-

manded nevertheless to treat with all good Offices, as men received into

Gods favor. And the Antient Hebrew Masters have plainly delivered,

that in the time of *Messias* e *Ita R. Sam. in Mechor Chaim. Thalmud, in tit. Nida: Legem*

the Law of forbidden Meats shall cease, and *non mansuram, nisi ad tempora Messia.* Some

Swines flesh shall be as clean as the flesh of an *Oxe.* Surely since God

was pleased,; out of all, Masters thought the Law of meats proper

to gather one People to to *Palestia.* himself, it was agreeable, that liberty in such things, rather than bond-

dage,

dage, should be made Common to all. Next, to Festivals.

X. Of Days.

Festival days were generally instituted in remembrance of the benefit received from God, when they were delivered from the *Egyptian* bondage, and then brought along into the Land of promise. But now, the Prophet *Jeremy* c. 16. and 23. saith, the time will come, wherein new and far greater benefits shall so obscure the Memory of that benefit, that scarce any mention shall be made thereof. Moreover, what was lately said of Sacrifices, is true of Festivals: that the people began to rely upon them, as if these being well observed, their offences in other points were of small account, whereupon c. 1. of *Esay*, God saith, he loaths the new Moons and Feast days, they are a burden to him, and he cannot abide them. Touching the Sabbath particularly, 'tis objected: That the precept is universal and perpetual, as being given, not to one people, but in the beginning of the World, to *Adam* the Parent of all. I answer, the most Learned of the *Hebrews* assenting; The Command of the Sabbath was twofold, the Command of remembering it, *Exod.* 20. 8. and the Command of observing it, *Exod.* 31. 13. The precept

precept of remembring, is fulfilled by a Religious memory of the Creation; the precept of observing is placed in the exact abstinence from every other work. That first Command was given in the beginning, and without doubt the Pious Men *a* before the

Law obeyed it, *Enoch, a From whom also to Noah, Abraham, Isaac, the Grecians some veneration of the seventh day was derived. Clement.*

where find we, that they rested or intermitted any Journey *b* for the Sabbath day, which after the going forth out of Egypt you shall meet withal. *b In this sense, Justin, and Tert. deny the Pious men of those times to have sabbatized.*

ways. For, after that the people being brought out of Egypt, and having happily passed over the Red Sea, the first day of safety kept a Sabbath, and therein Sang an Epinicion; since that time, that exact rest of the Sabbath was Commanded, whereof the first mention is in the gathering of Manna, *Exod. 35. 2. and Levit. 23. 3.* And in this sense, the cause of the Law of the Sabbath is rendred, the deliverance out of Egypt, *Deut. 5. 21.* and withal, by this Law, provision is made for Servants against their Masters hardness, indulging them

D

no

no respiration from their labors, as appears in the places cited. True it is, that the strangers also were obliged by this Law: the reason was, that the face of the Commonwealth. while they rested together, might be but one. But, that this Law of exact rest was not imposed upon other Nations, appears hence: because in sundry places, as *Exod. 31. 13. 16.* 'tis called a sign, and a special Covenant between God and *Israel*. Now, that things ordained in memory of the deliverance out of *Egypt* were not such, as never to cease, we have shewed afore from the promise of much greater mercies. Besides, if the Law requiring rest on the Sabbath, had been made in the beginning, and in that sense, as never to be cancell'd; certainly that Law, in the conflict with other Laws would have prevailed: Which now is otherwise. For 'tis evident, that In-

c Proverb. Heb. *Circum-*
cisso pellit Sabbathum.
Vide Jo. 7. 22.

d Num. 28. 9.

fants are lawfully Circumcised c on the Sabbath day: as also Sacrifices (while the Temple stood) were slain d as well upon the Sabbath, as other days. The Hebrew Masters themselves do shew the mutability of this Law, when they say, that at the Command of a Prophet, work may rightly be done on the Sabbath; which they prove by the example of *Jericho*, taken on the Sabbath day,

day, at the Command of *Joshua*. And some of them well assert, that in the times of the *Messiah*, the difference of days shall be no more, alledging the place of *Esay* c. 66. 23. Where it is Prophecied, that the Worship of God shall be continued from Sabbath to Sabbath, and from one new Moon unto another.

XI. Of outward Circumcision.

Come we to Circumcision, which is (no doubt) ancients than *Moses*, being enjoined to *Abraham* and to his posterity. But this very precept was an inchoation of the Covenant published by *Moses*. For so we read, God said to *Abraham*, *Gen. c. 17.* I will give unto thee, and to thy Seed, the Land wherein thou hast been a stranger, even the Land of Canaan for an everlasting possession. Thou shalt keep my Covenant therefore, thou and thy Seed for ever. This is my Covenant between me and you, and your Seed, that every Male be Circumcised. But we have understood above, that into the place of this Covenant, should succeed a new one, and this common to all Nations; for which reason that necessity of a distinguishing mark must also cease. Moreover this is manifest, that in the precept of Circumcision, is contained a certain mystical and more excellent signification; which the

D 2

Prophets

a *Jerem. 4. 4.*

Prophets do declare, when they command the Heart a to be Circumcised, to which all the precepts of Jesus do pertain: and therefore the promises added to Circumcision must likewise be referred to some greater thing: Namely, that promi c of an earthly possession,

b *Heb. 4.*

to the Revelation of a possession b truly Eternal, which was never more clearly opened then by Jesus; and that of making Abraham a Father of

c *Gen. 17. 5. Rom. 4. 11.*

many c Nations, to that time, wherein not some few, but innumerable peo-

ple dispersed all the World over, should imitate that so memorable Faith of Abraham; and verily this came to pass, not otherwise but by the Gospel. Now, it is nothing marvelous, that the shadows of a designed work should vanish, when the work is finished. But that Grace is not tied

d *Εἰς πάντοτε καὶ εἰς ἀνάστασιν ζῆναι ἔργον, αὐτὸς Ἰουστίνος ἐν Συλλογῇ.*

to this d sign, you may learn hence; because not the more antient only, but Abraham himself, as yet uncircumcised, pleased God; and in all the time of Travelling through the desarts of Arabia, Circumcision was e omitted

e *Jos. 5. 4.*

by

by the *Hebrews*; God never expostulating with them for that omission.

XII. *The Apostles toleration of Jewish rites.*

Certainly the *Hebrews* had cause to render great thanks to Jesus and his Apostles, that they were by him delivered from that heavy burden of Ceremonies, and were assured of their liberty, by gifts and miracles not inferior to *Moses*. And *a* They were greater, as yet those first publishers appeared in raising the dead, of our Doctrine did not exact of them so much as this, that they should acknowledge their own felicity: but easily suffered them (would they receive the precepts of Jesus full of nothing but goodness) in things indifferent to follow what way *b* *Ast.* 16. 3. *Rom.* 14. 1. *Gal.* 5. 6. they pleased: yet so, that they should not impose upon the *Gentiles*, to whom that Law of rites was never given, a necessity of observing it. Which *c* *Ast.* 15. *Gal.* 2. 3. one thing is enough to convince the *Jews* of their unreasonable rejection of the Christian Faith, under that pretence of the ritual Law. The grand objection against the Miracles of Jesus

being answered, let us proceed to other arguments, fit for the *Jews* conviction.

XIII. *The Jews confess a promise of the Messiah.*

It is agreed between us and them, that in the Books of the Prophets, above many, whom God gave the *Hebrews*, Authors of great benefits, one was promised much more excellent than the rest; whom, though by a common name, yet eminently competent to him alone, they call the *Messias*. Him we assert to have come long since, they expect him to come hereafter. It remains that we seek for a determination of this controversy in those Books, whose authority we do equally acknowledge.

XIV. *That he is come, proved by the time.*

Daniel, whom Ezekiel
 a Ezek. 14. 4. & 28. a commends for his great
 3. Joseph de Dar. sine Piety, neither would de-
 1. 10. Spiritus Dei ci ceive us, nor was de-
 ad erat. ce ved by the Angel Ga-
 briel. What the Angel
 dictated to him, he hath left written for us c. 9.
 That after the promulgation of the Command-
 ment to restore the City of Jerusalem, there
 should

should not pass Five hundred years, but the *Messias* should come. But unto this day are past, since that time, more than Two thousand years, and He whom the *Jews* expect is not come, nor can they name any other to whom that time agrees. But unto Jesus it is so convenient, that the Hebrew Master *Nehumias*, who Fifty years preceded him, openly then declared, that the time of *Messias* signified by *Daniel*, could not be protracted beyond those Fifty years. With this note of time agrees another, touched above, of the Kingdom *b* over all

Nations to be given by God, after that the posterity of *Seleucus* and *Lagus* had ceased to Reign, the latter whereof ended in *Cleopatra*, not long before Jesus was Born. The

b Lapidem illum cujus permisso imago illa imperiorum figuram habens, comminuta esset, Messiam esse tradidit R. Levi Ben. Gerson.

third note, is in the forecited ninth Chapter of *Daniel*: That after the coming of *Messias*, the City *Jerusalem* should be destroyed: Which Prophecy of the destruction of

the City, *Josephus* himself refers unto his own age: Whence it follows that the time appointed for the coming of *Messias*, was then already past.

c Lib. 10. c. 12. Septuaginta annorum hebdomadas finire in excidio templi secundi, etiam Jacobiades docet, ad Dan. 9. 24.

'Tis pertinent, that of *Haggai c. 2.* Zerubbabel the Prince, and Jesus the Son of *Josedec* the High Priest, being sad when they saw the Temple built by them, not to answer the greatness of the former Temple, God comforts them with this promise, that the glory of this later house shall be greater than that of the former: Which cannot be verified, neither in respect of the greatness of the Work, nor the materials, nor the Art, nor Ornament, as the story of these times in the Scripture and in *Josephus*, compared with the History of *Solomons* Temple, undoubtedly proves. Add, that the *Hebrew* Masters observe two of the greatest endowments were wanting to the later Temple, which were in the former;

a certain conspicuous
d Gemara Hieros. cap. d light, betokening the
 3. Divine Majesty, and a
 Divine *Afflatus*. But

wherein this later Temple should excell the former, God shows briefly there, when he said, *in this place I will give Peace.* That is, in that Temple establish his grace and good will by a sure Covenant: in *Malachi* more largely *c. 2.* Behold I will send my Messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come into his Temple (*Malachi* lived when the later Temple was built) even the Messenger of the Covenant, whom ye de-
 light

light in. Therefore the *Messias* ought to come, the second Temple standing: by which the *Hebrews* e *Venire debuisse Messiam in Templum secundum, sensit R. Akiba, in the time of Herod the mulique etiam.* great, the Temple was not raised again out of ruins, but by little and little, and by parts made new: which change notwithstanding, 'tis called the same Temple still. And verily there was such a strong opinion among the *Hebrews* and their Neighbors, that the *Messias* was in those times to be expected, that many took *Herod*, some *Judas* & *Gaulonites*, & *Vide Ioseph. 13. 1.* some others who lived about the time of *Jesus*, for the *Messias*.

XV. Of the delay of his coming.

The *Jews* feel themselves pressed with these Arguments of the coming of *Messias*: Which to elude, some of them say, their sins were the cause why he came not at the promised time. To omit, that in the aforesaid prophecies, is expressed a definite decree, a not suspended upon any condition: a *Id disertè affirmat Rabbi David Kimchi in Ps. 108. 5. Apparet & ex Mal. 3. 1.* how could the coming be

delayed

delayed for their sins, when this also was fore-
 told, that for the very ma-
 ny and very great sins *b* of
 the people, the City should
 be destroyed a little after the times of *Messias*.
 Add that *Messias* was to come for this cause also,
 that he might cure a most
c *Esa.* 53. 4. *Jer.* 31. 31. corrupted Age, *c* and to-
 gether with rules of new
 life, bring pardon unto sinners. Whence in
Zachary 'tis said of his times, *ch.* 13. that a Foun-
 tain should then be opened for the House of *Da-*
vid, and all *Jerusalem*, to wash away their ini-
 quities; and amongst the *Hebrews* themselves, it
 is usual to stile the *Messi-*
d *Vide Chald. Paraph.* as *Ischopher*, *d* that is, a
Cant. 1. 14. peace-maker. Now, 'tis
 plainly against all reason
 to affirm a thing to be deferred because of a Dis-
 ease, which was precisely destin'd for the Cure
 thereof.

XVI. The present State of the Jews.

Even sense it self may convince the *Jews* of that
 which we maintain, that the *Messias* is long since
 come into the World. In the Covenant made by
Moses, God promised them
 a *Exod.* 15. *Levit.* 18. a happy possession of
Palestia,

Palestina, so long as they should compose their life according to the prescript of his Law: on the contrary, *b* *Levit. 26. Dent. 28.* *b* threatened them, if they greatly transgressed, with Punishment and other Calamities; and yet assured them, if at any time, afflicted with misery, they should repent of their sins, and return to obedience, he would have compassion on his people; and bring them back into their own Country, though dispersed into the most remote parts of the earth; as appears, both elsewhere, and *Dent. 30. Nehem. 4.* But now are passed a Thousand and above Five hundred years, since the *Jews* are without their Country, without their Temple, and if any time they attempted to build it new, *c* they *c* *Sub Adriano, sub Constantino, sub Juliano, Chrysostom. 2. adv. Judæos.* were always hindred, yea, Balls of Fire breaking forth at the Foundations, to the destruction of the Workmen; as 'tis related by a Writer not Christian, *d* *Lib. 23. Chrysost. ibid. dignus qui legatur.* *d* *Ammianus, Marcellinus.* When in former times the people had polluted themselves with most grievous abominations, had frequently sacrificed their Children to Satan, reckoned Adulteries but as a small thing, robbed Widows

dows and Orphans, shed innocent blood in great

abundance, (all which

e *Esa.* 1. 17. and 3. 14.

the Prophets e upbraid them with) they suffered

Amos 2. 6. *Jer.* 2, 3.

Captivity, yet no longer than Seventy years;

Ezech. 2 and 6. *Dan* 9.

and in the mean time,

Mich. 2. 2.

God omitted not to speak

f *Jerem.* 30.

unto them by his f Pro-

Ezech. 36.

phets, and comfort them

by hope of a return, no-

g *Jer.* 25. 15.

tifying the very g time

thereof. But now, since

they have been once cast out of their Country,

they remain exiled, condemned; no Prophet

comes unto them, no signification of any future

return: Their Masters, as possessed with a

Spirit of giddiness, are fallen to shameful Fa-

bles, and ridiculous opinions, wherewith the

Talmud Books are replenisht: Which yet

they are so bold as to stile the Law, and to com-

pare with or prefer before the Writings of

Moses. As for that which is read there, of

Gods weeping because he suffered the City to

be overthrown, of his daily diligence of read-

h *Quorum multa tran-*

ing the Law, of *Behemoth*,

scripsit Christianus

and *Leviathan*, and many

Gerson, in suo ad Ju-

other b things; they are

dixos libro.

so absurd, that I am loth

to repeat them. Howbeit in all this time, the Jews have neither departed to the Worship of false Gods, as of old; nor do they pollute themselves with Murders, nor are they accused of Adulteries: But they labor to appease God, both by prayers, and by Fastings, and are not heard. Which things being so, one of these two Conclusions will certainly follow; either that the Covenant *Mosaical* is wholly abrogated; or, that the whole Nation of the Jews is Guilty of some great sin abiding so many Ages. Which sin what it is, let themselves pronounce; or, if they cannot, let them believe us, it is that sin of rejecting the *Messias*, who came unto his people before these calamities began to fall upon them.

XVII. *Jesus proved to be the Messias, by the Prophecies.*

What we have alledged serves to shew that the *Messias*, so many ages ago, is come. We are next to prove, he is no other but Jesus. For whosoever else assumed this title, or had it given them, have left no Sect in which that opinion might persevere. None do now profess themselves the sectators, neither of a *Herod*, nor

a *Qui, i tñs 'Iudatar*
insuans apparet,
Justino.

of

of Judas Gaulonites, no nor of Barchocheb who took the name of *Messias* in *Adrians* time, and deceived some men *b* *ve-*
b *As*, Rabbi, Akiba, ry learned. But the fol-
lib. Zemach, David. lowers of Jesus, ever

since he was on earth, have been, and are unto this day, very many, not in one Region, but all the World over. I could here bring many other things of old pre-
dicted, or credited of the *Messias*, which we believe came to pass in Jesus, when of others they are not so much as assevered: Namely, that

he was of *Dauids* c race, c *Pf.* 89. 4. *Esa.* 4. 2. that he was born of d a
Mat. 1. 1. Virgin, the Husband of

d *Esa.* 7. 14. *Mat.* 1. 18. the Virgin being admo-
nished of it from Heaven, e who would not have
kept her otherwise with

Child; that he was born at f *Bethlehem*, that he
began his preaching in

g *Galilee*, that he healed
all manner of Diseases,

h made the blind to see and the lame to walk: But I am content with one thing, the effect where-
of endureth to this day.
It

f *Micb.* 5. 2. *Mat.* 2. 2.

g *Esa.* 4. 1. *Mat.* 4. 2.

h *Esa.* 53. 5. *Mat.* 11. 5.

Add this, that he raised the dead; which R. Ben. Gerson puts among the chief marks of the *Messiah*.

It is as clear as the Sun,
 from the Prophecies of *i Ps. 2. 6.*
i David, k Esay, l Zachary, k Esa. 2. 2.
m Hose, that the n Messias l Zach. 8. 20.
 should be the Master not *m Hos. 2. 24.*
 only of the *Jews*, but of *n Esa. 2. 18.*
 other Nations; that he
 should overturn the worships of false Gods, and
 bring a huge multitude of aliens and strangers
 to the service of the only true God. Before the
 coming of Jesus, almost all the World was over-
 spread with false Religions; and after by little
 and little, they began to vanish, and not single
 persons alone, but Kings and Nations were
 converted to the One Gods Worship. This is
 to be ascribed, not to the *Jewish* Rabbins, but
 to the Disciples of Jesus, and their Succes-
 sors. So were they made
 the *o* people of God, who *o Hose. 2. 24.*
 before were not, and it
 was fulfilled which had been foretold by *Ja-*
cob, Gen. 49. p That
 before the civil power *p Vide pulchre dicta*
 should be wholly taken *apud Chrysoft. Serm.*
 away from the posterity *Christum esse deum.*
 of *Judab, Shilo* (whom the
Chaldee and other interpreters expound the *Messiah*)
 should come, and to him
 also other *q* Nations *q Vide Esa. 11. 10.*
 should submit themselves.

XVIII.

XVIII. *Objection, that some things are not fulfilled, answered.*

Here the *Jews* are wont to oppose, that some things are predicted of the *Messias* times, which are not seen fulfilled. But the things which they alledge are obscure, or of doubtful signification, for which we ought not to relinquish those which are manifest: Such as are the Holiness of Christs precepts, the excellency of reward, clearness of the promise: Whereunto miracles being added, there is nothing wanting, that may move us to embrace his Doctrine. To the right understanding of Prophecies, which are called by the name of

1 Esai. 29. 11. Dan. 12. 4. 9. Vide Chrysost. Serm. 2. cur obscurum sit V. T.

a sealed Book, a oft are needful certain helps of God, which are justly withdrawn from them, that are negligent of

plain Revelations. Now the places they object, they know are variously expounded, and whosoever will compare the old interpreters, living under the *Babylon* Captivity, or about the time of Jesus, with the Interpreters that wrote after the Christian name was odious to the *Jews*, shall find new expositions invented, *studio partium*, when formerly other had been received, agree-

agreeing well with the sense of Christians. They are not ignorant, many places in Holy Scripture, are to be understood, not by the propriety of words, but

b figuratively: As, when God is said to have *c* descended; when *d* mouth, *e* ears, *f* eyes, *g* nostrils are attributed to him.

And why may not we, after this manner, expound many things spoken of *Messias* times: As, that the Wolf shall dwell with the *b* Lamb, the Leopard with the Kid, the Lyon with the Calf;

that the Infant shall play with the Snake, that the Mountain of God shall rise *i* above other

Mountains, and Aliens

shall come thither to offer Sacrifice. Some promises there are, which by the antecedent or consequent words; or by the very meaning of the place, contain in them a tacite condition: So, many things were promised the *Hebrews*, on condition they would receive the *Messias* sent unto them, and obey him: Which promises if they be not performed, they must lay the fault

b *Quomodo Maimon, in lib. I. ad locum Esaiæ, II 6. de Messia temporibus interpretans vult intelligi.*

c *Vide Maimon, duct. dub. I. 10. and II. 29. d Jerem. 9. 12.*

e *Pf. 31. 3.*

f *Pf. 34. 18.*

g *Pf. 18. 2.*

h *Esa. 11. 6.*

i *Esa. 2. 2.*

E

upon

upon themselves. Some things also definitely and without condition promised, if they be not yet fulfilled, may be expected hereafter. For 'tis certain, even among the Jews, the time or Kingdom of *Messias* endures to the end of the World.

1 Peret Chelek p. 97.

XIX. Answer to the low estate and death of Jesus.

Many are offended at the humble Fortune of Jesus: But without cause. In the sacred scripture, God often saith He raises the humble, and pulls down the proud.

a 1 Reg. 1. 8. Ps. 34. 19. raises the humble, and
Isa. 57. 15. pulls down the proud.
b Gen. 32. Jacob, b without himself, carrying nought but a Staff, passed over *Jordan*: He returned enriched with great store of Cattel.

c Exod. 3. Moses, c an exil'd poor man, was feeding Sheep, when God appeared to him in the Bush, and gave him Commission to be Leader of his People: David also, d feeding the Flock, is called to a Kingdom: And with many such examples the sacred History is full. But of the *Messias* we read, that he should be welcome

against Iudaism.

61

welcome Messenger & to
 the poor, should not
 exalt his voice in the
 Streets, nor make Quar-
 rels, but behave himself gently, nor break the
 bruised Reed, nor quench the smoking Flax.
 Neither ought any of his sufferings, nor death
 it self, make him less beloved of any. For
 God does oft permit Pious men, not only to be
 vexed by the impious, as
 Gen. 19. but to be slain
 also, as is manifest by the example of Abel
 murdered, of Esau cut
 under, the Maccabaean
 Brother, & with their
 Mother, tormented to
 death. The Jews them-
 selves do sing the Nine
 and seventieth Psalm,
 wherein are these words,
 The dead Bodies of thy Ser-
 vants have they given to be meat unto the Fowls of
 the air, and the Flesh of thy Saints unto the Beasts
 of the Land: Their blood have they shed like
 water on every side of Jerusalem, and there was no
 man to bury them, &c. And that the Messiah him-
 self, through sorrows and death, ought to come
 unto his Kingdom, and to the power of bestow-

ing on his Sufferings the
 1 Quem locum interpre- appeared blessing, none
 rantur de Messia, Chald. can Henry that with abun-
 paraph. & Gemara Ba- der these words in the
 bylon, under Synchris. Three and fiftieth Cha-
 pter 1 of Esay. ¹ ~~And yet~~
 have believed our Speech, ² and acknowledged the
 power of God? And that for this reason, because
 he is risen in the sight of God, as a precious stone,
 and as an Herb out of a dry Ground, ³ in his counte-
 nance no beauty, no comeliness, nor if you beheld him,
 was there any thing delightful; ⁴ he was open to con-
 tempt; and among men as it were most object, a suf-
 ferer of many sorrows, many griefs. ⁵ All men shun
 themselves from him, so much was he despised, and
 in no estimation. But surely he hath borne our griefs,
 and carried our sorrows, we acknowledge his wounds
 ed from Heaven, stricken of God and dejected: ⁶ and
 he was wounded for our sins, bruised for our iniquities.
 The punishment which might bring salvation unto us,
 was laid on him; his sores were given us for a remedy.
 For certainly, we all like Sheep had gone astray bi-
 ther and thither: God inflicted upon him the punish-
 ment which was due to our sins. And yet, when he
 was oppressed, and most grievously pained, he opened
 not his mouth, as a Lamb to be slain, or a Sheep
 shearing, is dumb. After bonds, after judgment
 he was put to death; but yet, who shall be able to
 speak worthily of the duration of his life? ⁷

was taken away out of this place wherein we live; but
 this stroke fell upon him for the transgressions of my
 people. Unto death and Burial was he given into
 the hands of the mighty and the wicked, when yet he
 had done injury to none, nor was ever any guile found
 in his mouth. But though God so far suffered him
 to be bruised and to be afflicted with sorrows, yet
 because he made himself a Sacrifice of expiation, he
 shall see his posterity, he shall live a durable life, and
 the things which pleased God, shall by him be happily
 accomplished. Beholding himself delivered from
 evil (saith God) he shall be satiated with delight,
 because he especially, because this my righteous servant,
 by his Doctrine shall absolve many, taking away their
 iniquities. I will give him an excellent portion, when
 the spoils shall be divided among the warriors, be-
 cause he yielded up himself to death, and was num-
 bered with transgressors, and when himself bare the
 punishments of other mens sins, made himself an in-
 tercessor for the guilty. Who can be named, ex-
 cept of the Kings, or Prophets, to whom this
 agrees? Surely, none. As for that device of
 the later Jews, that in this Chapter is meant
 of the Hebrew people, dispersed into all Nations,
 to make many proselytes every where by their
 example and instruction: First, this sense is
 repugnant to very many places of Holy Scri-
 pture, which proclaim the Jews to have suffer-
 ed no calamity, but what (and more also) by

their evil deeds & they
 had deserved. And then,
 in *vide* Dan. 9. & the very series of the Chap-
 ter suffers not that in-
 terpretation. For the Prophet, or (which
 seems more convenient to the place) God him-
 self saith: For the transgression of my people was be-
 stricken, v. 8. Now the peculiar people of
 Israel, or of God, was the Hebrew people.

Wherefore it cannot be that same people, which
 is there said to have endured to great afflictions.
 Better did the ancient Hebrew Masters acknow-
 ledge these things to be spoken of the *Messiah*.
 Which some of the later Masters well perceiv-
 ing, they have related
 in *Talmud. i. Succa. c. 2.* two *Messiahs*, one where-
 of they call the Son of
 Joseph, who should suffer
 many afflictions and a bloody death; another,
 who should have all things prosperous: when
 it were more easy far, and more congruent to
 the prophetick writings,
 to own but one, who by
 adversities and death was
 to attain unto his King-
 dom. This we believe of Jesus, and this re-
 ally appears to be the truth.

Sal. & R. Da. Rimech. of they call the Son of
 Joseph, who should suffer
 many afflictions and a bloody death; another,
 who should have all things prosperous: when
 it were more easy far, and more congruent to
 the prophetick writings,
 to own but one, who by
 adversities and death was
 to attain unto his King-
 dom. This we believe of Jesus, and this re-
 ally appears to be the truth.

to attain unto his King-
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 ally appears to be the truth.

to attain unto his King-
 dom. This we believe of Jesus, and this re-
 ally appears to be the truth.

to attain unto his King-
 dom. This we believe of Jesus, and this re-
 ally appears to be the truth.

XX. Answer to this, that good men crucified Jesus.

This detains many from receiving the institution of Jesus, a preconceived opinion of the virtue and probity of their Forefathers, and especially of the Priests by whose prejudgment Jesus was condemned, and his Doctrine rejected. But what manner of men their Forefathers were, that they may not think I reproach them, let them hear, both in the very words of their own Law, and of their Prophets; where they are often called *a* uncircum-

cised in ears and heart, *a* Jerem. 4. 4. 6. 10.
people drawing near unto God with their lips and a multitude of rites, but in their minds very far *b* removed. Their Ancestors were they, *c* that *c* Gen. 38.

were about to kill their own Brother Joseph, and really sold him for a Slave. Their Ancestors were also they, who by their perpetual *d* murmurings made Moses almost weary of his life *d* Exod. 22. Num. 11. 12. 14. 16. 20. 25.

(Moses their leader and deliverer, whom the earth, and the Sea, and the

Air obeyed:) who loathed
 e Num. II. 6. the bread sent from
 Heaven; who complain-
 ed of penury when they even surteited upon dainties.
 Their Forefathers revolted from David,
 f so great and so good a
 King, and followed his
 g 2 Sam. 15. Rebellious Son. Their
 Forefathers murdered
 g 2 Paralip. 24. 21. Zacharias the Son of Josada
 in the Holy place, and sacrificed the Priest him-
 self to their cruelty. And then for their chief
 Priests, they were such as by false accusation
 contrived the death of
 h Jerem. 26. Jeremias, and had ef-
 fected it, had they not
 been prevented by the authority of the Nobles:
 yet so far they prevailed,
 i Jerem. 38. to have him kept in ward
 even till the City was
 taken. If any conceive better of those that
 lived in the times of Jesus, Josephus will free
 them from this error, describing their doings ex-
 tremely wicked, and their unheard-of sufferings,
 and yet (as the Historian judgeth) below their
 deserts. Nor can we have more favorable
 thoughts of the great Council, especially see-
 ing at that time the Senators were chosen so,
 not according to the old custom by imposition

of hands, but at the will of those in power: as Josephus 1. 19. and as also the chief Priests, not now for life, as 18. 3. & 6. joy their dignity, but yearly and for Money. Wherefore we cannot wonder, that men so big with arrogance in ambition and avarice insatiable, were driven into fury, at the sight of him; who brought most holy precepts, and upbraided them for their evil life by the integrity of his conversation. Neither was any thing opposed against him, but what hath been objected to excellent persons of old time. So Michaias, he that lived in the time of Josaphat was cast into Prison, in 1 Reg. 22. 11. because he had courageously asserted the truth against Four hundred false Prophets. So Zedekiah was charged as Elias, just as the 18. 17. provided of Jesus, that was troubled the peace of Israel. So was Jerem. charged for speaking against Tradition Ri Jude: and the Temple. Here may be added, what the old Hebrew Masters have left in writings, that in the times

of *Messias*, men shall be impudent as Dogs, Stub-
born like Ases, cruel as wild Beasts. God him-
self, who saw long before what sort of men most
of the *Jews* would be in
the *Messiah's* time, said, *1* he

Hose 2. 24. would take to himself a
people, which had not been his people, and
draw them from the Cities and Villages of the *Jews* (very few
of them would go up to the Holy
Mount, but their want of number should be
supplied by Foreigners; and that *Messias* should
be for ruin to the *He-
brews*, and the Stone which
the Builders refused,
should become the head
Stone of the Corner.

Psalm 112. 2. *Four hundred*
XXII. Objection of many gods answered.

It remains, that we answer Two objections
wherewith the *Jews* assault both the Doctrine and
the Worship of *Christians*. The former is,
that we worship more Gods than one.
But this is nothing else, but an odious
interpretation forced upon our Religion.
For upon what ground, should this be ob-
jected to the *Christians*, rather than to
the *Jew*, who does oft distinguish
a three

a De factis. Abol. &
 Cain. Eder quo. &
 perian. & Malmon.
 b In Allegoria.
 c Ib. verbum & f. q. d.
 mundum fecit.
 d Lib. Q. d. b. e.
 e Vide. & f. q. d. in
 in Jos. 5.
 f. same names as Chri-
 f. Vide. & f. q. d. ad
 g. And distinguish from
 the Holy Spirit. Gemara
 Hierosol. lit. de docu-
 mentis. R. Jonathan
 said, the Schekina
 said Three years and a
 half in Mount Oliver,
 expelling the conversion
 of the Jews. (Parch.
 Ecker. Rabbi.) which
 being rightly taken
 is most true.

UMI

other, but of the *Messiah*, be interpreted. For what the more recent Jews, some do imagine of *Abraham*, some of *David*, some of *Ezekias*, is frivolous. The Psalm it self is *David's*, as the Hebrew inscription shews. Now that which *David* affirmed to be spoken unto his Lord, can neither be applied unto *David* himself, nor to *Ezekias*, who among the *Sons of David* was in nothing more excellent than *David*. And for *Abraham*, he had not any eminent Priest-hood, but as one inferior to him, was blessed by *Metehisedec*. This then and what is *who received Thine anointed* touching the of *Abraham* by his Scepter & to come out of Priestly right Gen. 14. 19, 20. & Psalm 110. 2. belongs to *Messiah*, as like places & undoubtedly Gen. 49. 10. speaking of *Messiah* manifest, nor have the more ancient *Hebrews* and *Paraphrasts* taken it otherwise. And that *Jesus of Nazareth* is He, in whom these things are fulfilled, I might believe his Disciples alone affirming it, because of their perfect honesty; as the *Jews* believe *Moses* in those things, which without other witness, he saith were from God delivered unto him. But beside this, we have in readiness very many & very strong arguments of

of that supreme power which we ascribe to Jesus
himself seen of many after his Resurrection, seen
to be carried up into Heaven; and then, Devils
cast out, and Diseases healed only by his name,
and gifts of Languages sent to his Disciples;
which tokens of his Reign, Jesus himself had
promised. Add to these, that his Serpenter, that
is, the Word of his Gospel, proceeding out of
Sion, without humane assistance, by sole Divine
force made its way to the most remote parts of
the World, and subdued to it self Nations and
Kings, even as the Psalm had foretold. The
Jewish Cabalists place, between God and man,

et non quod ai factum a certain Son of each
Hebraei est menton, without any sign of
ita Latini dicunt, great power. How much
regi viam parat. more justly do we place
him, who hath given so

great demonstrations of
himself? Nor does this any whit diminish
God the Father, from

whom this power of

Jesus comes, and whom

it will be urgent and to

whose honor it is to sub-

servant.

XXIII

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XXIII. Conclusion of this part.

To discourse of these things more exactly, is not our business here; nor would we have treated of these, but to make apparent, that in the Christian institution, there is nothing either impious or unreasonable, for any one to pretend, against his embracing a Religion, set forth with so great miracles, adorned with so gracious precepts, and backed with so glorious promises. As for special questions, he that hath embraced the profession, ought to consult those Books, wherein the Doctrine of Christian Religion is contained. I conclude with my hearty prayer to Almighty God, that he would be pleased to open the eyes of the *Jews* and enlighten their minds, that they may find the good effect of that petition, *which Christ himself put up to his Father, on their behalf, upon the Cross.

*Luc. 23. 34.

HUGO

XXIII. Description of the Jews.

To describe of these things, which are
our duties, have not a word we have treated of
the, but to make appear, that in the Christian
religion, there is nothing, either in words
or in actions, for any one to pretend, against
the contrary, a Religion, the truth with its
great merits, adorned with its glorious pre-
cepts, and loaded with its good promises
is not (as I said) the, he that hath embraced
the promise, ought to count the law as
the truth of Christian Religion, is
a religion, I confess, with my hearty prayers
to Almighty God, that he would be pleased to
open the eyes of the Jews and enlighten their
minds, that they may find the good effect of the
promise, which Christ

himself has made us.
on the cross.



HUGO GROTIUS AGAINST MAHUMETISM.

I. *The Rise of Mahumetism.*

That sincere and simple Piety, which had flourished amongst the Christians, whilest they were griev-

ously persecuted and oppressed, began by little and little to decay, after that by *Constantine* and the succeeding Emperors it was brought to pass, that this profession was not only safe but honorable, the World being as it were thrust into the Church. First of all, the

a Vide Ammian. Marcellin. l. 21. de Constantio.

b Vide de hac re pulchre dicta Chrysostomi mor. 2. ad 2 Cor. 12. post v. 10.

F

Christi-

Christian Princes made no end of Warring,
 even when they might
 e *Marci* *laudabile* have enjoyed e Peace:
dictum apud Zonaram: The Bishops had great
 μὴ δὲν ὄπλα βασιλεία contentions among them
 κινεῖν, τὰς ἐκκλησίας ἰξόν. about the chiefest e Seats:
 d *Ammian.* l. 27. vldg and, as in the beginning,
nobiles epistolas Grego- the Tree of knowledge,
riū vere magni. l. 4. 32. e preferred before the
 34. 36. Tree of life, brought in
 e *Gen.* II. & 3. great misery; so at this
 time also, curious learn-

ing was more in request than good manners,
 and Religion was turned
 f *Ammian.* l. 22. in Ju- into an f art: Where-
 liani *Historia.* upon it followed, that
 g *Gen.* II. *Exprobrat* after the pattern of those
has controversias Chri- builders of the Tower of
stianis sæpe Mahumetes Babel, g the unadvised af-
præsertim Azoray. 26. fectation of sublime things:
 32. bred dissonant forms of
 h *Laudat Gregoras* l. 8, Speech, and difference of
dictam Lysidæ Pytha- mind. Which being ob-
gorici deinde synesii, served by the Common
apud pop. subtiliter Phi- h people, oft knowing
losophari, causa homi- not which way to turn,
nibus fuit magni con- they cast the fault upon
temptus rerum divina- the Holy Scriptures, and
rum. began to shun them as if
 they

they were poisoned. And Religion every where began (as if Judaism had been returned) to be placed, not in purity of mind, but in rites, and in such things as contain in them, rather an exercise of the

body, than amendment of the Soul; and also in a flagrant study of parties once chosen: So

that at last, it came to this; in all places there were many Christi-

ans in name, & very few in deed. God did not conceal his displeasure at these faults of his people, but from the farthest re-cesses of Scythia and Ger-

many, & called up vast Armies, and as in a deluge, poured them out upon the Christian world, and when the slaughters made by these, were not

sufficient to correct the survivors; by Gods just sufferance, Mahomet in Arabia sowed a new Religion; which although it directly opposed the Christian profession, yet in words after a sort it expressed the life of a great part of Christians. This Religion was first entertained by the Sara-

i 1 Tim. 4. 8.

k 1 Cor. 1. 12.

Salvian. l. 3. de Gubern. Præter paucissimos quosdam, qui mala fugiunt, quid est aliud omnis cætera Christianorum, quam sentina viti-
tiorum?

m Hunnos, Avaros, Sa-
biros, Alanos, &c.
n Gotthos, Vandalos,
Alemannos, &c.

cens, who had fallen off from the Emperor Heraclius: who having in short time by force of Arms subdued Arabia, Syria, Palestine, Egypt, Persia, seized after upon Africa, and upon Spain also on the other side of the Sea. But of the

Saracens mighty State, as
o Vide Turcica Leu- others, so the *Turks* o chiefly
clavii, & Laonicum ly were the successors; a
Chalcocondylam. Nation as Warlike as any;

which after many Battels against the *Saracens*, at last invited and closing with them in a League, easily received a Religion agreeable to their manners, and transferred the Majesty of the Empire upon themselves. After this, the Cities of Asia and Greece were taken, and progress was made by their prosperous Arms, into Hungary and the bounds of Germany.

II. The Foundation of Mahometists overturned.

This Religion, plainly made for the shedding of blood, much rejoyceth in rites, and would

have it self to be believed
a Alcaranus Azopara 13. without any liberty o of
ut habet prima editio inquiring; whence it is,
lat. that the reading of books,
 which it accounteth sacred,

cred, is forbidden the Common people. This very thing is at first a manifest argument of iniquity. For, that commodity is justly frustrated, which is obtruded to you, on such terms that you may not look into it. True it is, all have not equal sharpness of sight to discern all things, many by arrogance, many by passion, by custom some are carried away into error; but, that the way to eternal salvation *b* cannot be known of those, which without any respect of profit or honor seek it, *b Vide resp. ad quaest. 4. ad orthodox. inter opera Justini.* subjecting themselves, and all they have to God, and praying to him for assistance, the Divine goodness will not suffer it to be believed. Verily, since God hath implanted in mans Soul a power of judging, no part of truth is more worthy upon which it may be exercised, then that which cannot be left unknown without danger of losing eternal happiness.

III. Proof against Mahometists from the Holy Scriptures.

That *Moses a* was sent from God, and *Jesus, b* and that they were Holy men *c* who first propagat-

a Azoara s. 21.

b Azo. s. 12.

c Azo. s. 71.

ed the Discipline of *Jesus*, *Mahumet* and his followers do confess. But in the *Alcoran* many

things are related quite contrary d to the relation

d *De Abrahamo*, *Azo.* 31. in *Hist. Exod. multa*, ons by *Moses* and by the

Azo. 17. & 30. in *Hist.* Disciples of *Jesus*. To take

Josephi multa, *Azo.* 21. one example of many,

that *Jesus* died upon the Cross, returned to life within the third day,

and was seen of many, all the Apostles and the Disciples with the greatest consent do testifie.

On the contrary, *Mahumet* teacheth, that *Jesus* was secretly stolln away

e *Azoara* 11. eto Heaven, and that on the Cross was fastened a

certain Image of him, and therefore *Jesus* died not, but the eyes of the *Jews* were deluded.

This objection cannot be evaded, except *Mahumet* say, as he doth say, that the Books both of

Moses and of the Disciples of *Jesus*, remained not such as they were at first,

f *Azo.* 9. but were f corrupted. But this fiction is refuted by

us already in a former discourse. Surely, if any one should say, the *Alcoran* is corrupted,

the *Mahumetists* would deny it, and think that sufficient against those which bring no proof: but they are not able, if they would, to alledge

the arguments for the integrity of their Book, which

which we produce ; of Copies presently spread over all the World (not as of the *Alcoran*, in one Language) and preserved by the fidelity of so many Sects, so differing in other matters. The *Mahumetists* perswade themselves, that in the Fourteenth Chapter of *St. John*, where is spoken of the sending a comforter, there was something written of *Mahumet* which the Christians blotted out. But here I would ask of them ; would they have this change of writing made before the coming of *Mahumet*, or afterward ? After the coming of *Mahumet*, it was impossible, when at that time were extant in all the world very many, not only *Greek* Copies, but *Syriac*, *Arabic*, and in parts distant from *Arabia*, *Ethiopic*, and *Latin* of several versions : all which do agree in that place without any variety of the writing. Before the coming of *Mahumet*, there was no cause of change, for none could know what *Mahumet* would teach. Yea, if the Doctrine of *Mahumet* had nothing contrary to the Doctrine of *Jesus*, the Christians would not have been more difficult in receiving his Books, than they were in the Books of *Moses* and the *Hebrew Prophets*. Suppose we, nothing had been written in either side, either of *Jesus's* institution, or of *Mahumet's* ; equity would tell us, that is to be taken for the Doctrine of *Jesus* to which all Christians, that for *Mahumet's* to which *Mahumetists* have consented.

IV. Mahumet and Christ compared.

Let us now compare the adjuncts and properties of both Institutions, that we may judge which is to be preferred: and first let us look upon the Authors. *Jesus*, by the confession of *Mahumet* himself, *a* was a *Azoara* 29.

he is called by *Mahumet* himself the word of God, *b* the Mind, *c* the Wisdom *d* of God; he is said by the same *Mahumet*, to have had no Father *e* among men: *Mahumet* is believed, even by his own Disciples, *f* begotten after the accustomed way of Nature. *Jesus* of a life always immaculate, to whom nothing could be objected: *Mahumet* long time *g* a Robber, always given to *b* Women. *Jesus* carried up into *i* Heaven, as *Mahumet* confesseth: *Mahumet* is detained in his Sepulchre. Which of the two is worthy to be followed, who cannot plainly perceive?

§ Vide lib. Generationis Mahumetis.

g Vide Chron. Mahumetis versa & Arab. h Azo. 42, 43. i Azo. II.

V. Their actions compared.

Consider the actions of them both. *Jesus* a gave a *Arara* 5. 13. sight to the blind, strength to the lame, and health to the Sick: *Mahomet* b saith, b 3. 14. 17. he was not sent with miracles, but with Arms. Yet some came after, who would attribute also miracles to him; but of what sort? Truly, such as by humane art may easily be effected, as that of the Pigeon flying to his ear; or, whereof there were no witnesses, as of the Camel speaking to him by night; or, which are refuted by their own absurdity, as of a great part of the Moon c fallen into c *Arara* 64. his Sleeve, and returned by him to make up the roundness of the Star. Who will not say, in a doubtful case, we must stand to that Law, which hath on its side the surer Testimonies of Divine approbation? Let us now see what they were, who first undertook either of the professions.

VI. The

VI. *The first profession of both Religions.*

They that embraced the Law of *Jesus*, were men fearing God, of an innocent life; and it becomes God, not to suffer such men to be deceived either with cheating words, or seeming Prodigies. But the first followers of *Mahumetism* were men that lived
a Vox ipsa Saraceni upon the a spoil, *stranger*
λυσπινὴς significat. Scal. *gers* both to humanity and to Piety.

VII. *The manner of propagation of both.*

Next, let us shew the manner, how both Religions were propagated. Of the Christian we have already said, the increase of it was from miracles, not of Christ only, but of his Disciples and their successors, and also from their patience of adversities and Persecutions. But the Teachers of *Mahumetism* wrought no miracles, they suffered no grievous troubles, no cruel deaths for that profession. That Religion, whither their Arms lead the way, follows, and is an ^{occasion} ~~occasion~~ of their Victory. Nor do the Masters themselves bring other Arguments for it, but the success of their Wars, and the greatness of their Empire; then which nothing

is, in this affair more fallacious. Themselves condemn the *Pagan Religion*; and yet we know, how great were the Victories of *Persians*, *Macedonians*, *Romans*, and how large their Empires. Nor have the *Mahumetists* always prospered in their Wars. Notable overthrows have they received in many places, both by Sea and Land: Out of *Spain* they were totally expelled. A thing of so uncertain event, and common to good and bad, cannot be a certain note of true Religion: So much the less here, because their Arms are unjust, being often raised against Nations, not troublesome unto them, not known by any injury; so that they can pretend no cause of War, but Religion alone, which is most irreligious. For the worship of God is no worship, unless it proceed from a willing mind. And the will is drawn by instruction and persuasion, not by threats and violence. He that is compelled to believe, does not believe, but only makes a show, that he may escape pain. And he that by sense or fear of punishment would extort assent, thereby shews his distrust of Arguments. But again, themselves destroy this very pretence of Religion, when they allow those whom they have subdued, to use what Religion they will; yea, and some times openly acknowledge, that Christians may be saved in their own Religion.

VIII. Their

VIII. *Their precepts compared.*

Compare we now the precepts together. On the one side patience is commanded, and benignity even to enemies; on the other side, revenge, on this side perpetual fidelity of Marriage, mutual toleration of manners: on that license of a departing. Here, the Husband performs himself what he exacteth of the Wife, and by his own example teacheth her to fasten love but upon one: there came wo-

b *Azoara* 3. 8, 9.

men b after women, new provocations unto Lust. Here, Religion is called inward to the heart, that being cherish'd therein, it may bring forth Fruits profitable to mankind;

c *Vide Barth. Geor. de ritibus Turcarum.*

d *Azoara* 9.

there it spends almost all its virtue in e circumcision, and other things in themselves d indifferent. Here a temperate use of meats and Wine is permitted: there to eat of the Swine, e or drink of the f Grapes, is forbid-

e 2. 26.

f *Vide Euthymium.*

den; although Wine is a great gift of God for the comfort of the mind and body, being taken with mode-

moderation. That such weak Rudiments, as
were for Children, preceded the most perfect
Law, such as is Christ's, we do not wonder:
but to succeed after it, and for us now to return
to types and shadows, is preposterous: nor can
any cause be given, why another Religion, after
the Christian, which is far the best of all, should
be now produced.

IX. *Objection, touching the Son of God, answered.*

The *Mahumerists* say, they are offended, that
we give God a Son, when he uses not a Wife:
as if the name of Son in respect of God, cannot
have a more Divine signification. But *Mahumet*
himself ascribes many things to God, not less
unworthy, then if he should be said to have a
Wife: namely, that he has
a cold hand, *a* and he felt a *Cantacuz*, *orat.* in
it to be so: that he is *Mahum*, *3. 18.* might
carried in a Chair, *b* and *bibid.*
such like. As for us,
when we call *Jesus* the Son of God, we signifie
the same thing which he does, when he styles him
the word of God: for the
word is after a sort *c* be- *c Vide Plat. in Corin.*
gotten of the mind: add
also, that he was born of a Virgin, the opera-
tion

nion of God alone supplying the Fathers part; that he was taken up into Heaven, by the power of God: which things being confest also by Mahumet, declare that Jesus may, and ought to be called the Son of God, d *Lut. 1. 35. Jo. 10. d* by a certain singular right. 36. *in lib. doctrina* Mahumetis Jesus inducitur deum suum patrem appellans.

X. Absurd things in their Books.

But on the contrary, in the Mahumetan writings, it would be tedious to enumerate how many things there are, remote from all truth of a History, how many altogether ridiculous. Such is that Fable of a fair Woman, whom the Angels overcome with Wine, raught a charm, to get up to Heaven and come down again. But having got up very high, God catcht her, and fixt her there, and this is the Star Venus. Another is of a Mouse c in Noahs Ark, made of the Elephants Dung; and a Cat d of the Lyons breath. And thats a notable one, e of death to

a *Arora 28. 37.*

b *Cantacuz. orat. 2. 15.*

c *in lib. doct. Mahum.*

d *ibid.*

e *in fine dicti libri.*

be turned into a Ram, and to be lodged in the middle space between Heaven and Hell; And of f dainty meats in the other life to be voided by f *Exod. i.* sweat; and of Companies of women to be assigned every one for his pleasure. All which are of such a nature, that they must needs be sorted by their own folly, who can give any credit to such gross faults, especially now the light of the Gospel shines round about them.

CON-

CONCLUSION.

I address my self now, leaving Aliens, to Christians of all sorts and names, beseeching them to lift up pure hands

a *Jam. 4. 8.*

b *Col. 1. 26.*

c *1 Pet. 5. 7.*

d *Mat. 10. 29.*

e *Io. 28.*

hath equal power both over body and Soul. Let them not trust in God the Father only, but in

f *Jo. 14. 2.*

g *Act. 4. 12.*

perswade your selves, not they that call the one Father and the other Lord, shall live for ever; but they that compose their lives according to the will h of God. Farther,

Jesus, f seeing there is no other name g in earth, which can save us. This ye shall rightly do, if you

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ther, I exhort you, carefully to keep *i* that Holy Institution of Christ, as a most precious treasure, and to that end also read often the *h* Holy Scriptures, wherewith no man can be deceived, but he that first deceives himself. For the writers of them were more faithful and more full of a Divine *Afflatus*, than to deprive us *l* of necessary truth, or to hide it under a Cloud: but we must bring a mind disposed *m* to obedience. If we do so, none of those things shall escape us, which ought to be believed, hoped for, or performed *n* by us. And by this means is the Holy Spirit nourished *o* and raised in us, who is given as the earnest *p* of our future happiness. Moreover, I dissuade all Christians from the Imitation of *Pagans*: First, in the worship of false gods, *q* which are nothing but vain names, that wicked Spirits *r* use, to avert us from the Service *s* of

i 1 Tim. 6. 20.

k 1 Cor. 4. 16.

l Vide Tert. de præser.

m Jo. 7. 17.

n 2 Tim. 3. 15. 16.

o 1. 6.

p Eph. 1. 14.

q 1 Cor. 8. 5.

r 1 Cor. 10. 20.

s Eph. 2. 2.

G

the

the true God : Wherefore we cannot partake of their Sacrifices, To as withal to have a part in Christs Sacrifices. Secondly, in their licenti-

1 *Eph.* 2. 3.

their own Lust ; from which it behoveth Christians to keep a themselves far off, who ought not only to excel Pagans much, but even the Jew-

w *Mat.* 5. 20.

ness, consisting in some external works, is not sufficient to bring us unto the Kingdom of Heaven. In no esteem

x *1 Cor.* 7. 19.

that other internal of the heart, the keeping of Gods commands, the new

y *Gal.* 6. 15.

z 5. 6.

a *Rom.* 9. 6.

b 2. 28.

c *Act* 10. 13.

d *Col.* 2. 16. 21.

ous manner of living,

having no other Law, but what is dictated by

not only to excel Pagans

much, but even the Jew-

ish Lawyers w and Pha-

risees ; whose righteous-

ness, consisting in some external works, is not

sufficient to bring us unto the Kingdom of

Heaven. In no esteem

now, x is the circumcisi-

on made with hands, but

that other internal of the heart, the keeping of

Gods commands, the new

y Creature, Faith effic-

acious by love ; z by which

are known the true Isra-

elites, a mystical Jew,

b that is, the worshippers

of God. Difference of

meats, c Sabbaths, d Fe-

stival days, are shadows

of things, which have a

real

real existence in Christ and Christians. On occasion of *Mahumetism*, these are our admonitions. It was foretold by the Lord *Jesus*, *Mat. 24. 43.* that after his times some would come and falsely say they were sent by God; but, though an Angel should come from Heaven, *Gal. 1. 8.* no other Doctrine is to be received then that of Christ, confirmed by so great testimonies. For of old, in many and sundry ways, God spake unto the pious men, at that time living; but at last was pleased to speak unto us by his Son, the Lord of all things; the effulgence of his Fathers brightness, the express image of his substance, by whom are made, the things that have been, or shall be; who hath all things under his Dominion, and having expiated our sins, being lifted up to the right hand of God, hath attained dignity above the Angels; and being the author of our Religion, nothing can be expected more magnificent. Here I may recel into your memory, that the Arms

appointed for Christ's
 in Eph. 6. 11. Soldiers, are not those
 upon which Mahomet re-
 lies, but the proper arms of the Spirit, able to
 overthrow all strong holds that lift themselves
 up against the knowledge of God: for a shield,
 faith, to repel the fiery Darts of the Devil; for
 a brest plate, righteousness of life for a Helmet
 to defend the weakest part, the hope of life eter-
 nal: and for a Sword, the word is delivered to
 us from Heaven, piercing into the inmost parts
 of the Soul. Here followeth my serious exhor-
 tation to mutual concord, which Christ at his
 departure so earnestly
 in Jo. 14. 27. commended to his Dis-
 ciples. We ought not
 to have many Masters, but one is our
 Master, Jesus Christ: we
 o Jam. 3. 1. Christians are all Baptiz-
 p 1 Cor. 1. 13: 1. 10. ed into one name: We
 ought not to admit Sects
 g Rom. 12. 13. among us, and divisive
 of weak and strong opinions; for a remedy where-
 of we must be mindful of those Apostolical say-
 ings, be soberly wise, according to the measure
 of knowledge: God hath given to every one: if
 any have less understand-
 r 15. 1. ing, bear with their
 weakness, that they may
 easily,

Conclusion.

95

easily and without contention join with us, if any excel others in knowledge, 'tis fit they should excel also in their love

and compassion, and 2 Cor. 6. 6.

patiently wait till God reveal it unto them the Phil. 3. 15.

Truth, as yet unknown.

Mean while things certain and agreed upon are to be held fast, and practised. Now we know in

part, & the time is come,

when all points shall be 1 Cor. 13. 11.

perfectly comprehended.

And this I intreat of every one, not to hide the Talent entrusted to him,

but use his best endeavor to w Mat. 25. 15.

gain others unto Christ: 1 Cor. 9. 19.

to which purpose, we are

not only to give them

wholesome y words, but y Eph. 4. 29.

the example of a good life;

that the goodness of our Lord may be seen in

the good behavior & of

his Servants, and the pu 1 Pet. 3. 16.

rity of the Gospel may

shine forth in their obedience. Amen.

I. Against

I. Against Paganism.

- I. **A** Special Refutation of Religions, differing from the Christian.
- II. And first of Paganism. That there is one God alone.
- III. That evil spirits were worships by the Pagans, and how unworthy.
- IV. Against worshipping of the dead.
- V. Against worshipping the Stars and Elements.
- VI. Against worship given to dumb Beasts.
- VII. worship of accidents.
- VIII. Answer to an objection of miracles.
- IX. Answer to the objection of Oracles.
- X. Pagan Religion failed, being left of humane aids.
- XI. The pretended efficacy of the Stars.
- XII. Many points of Christianity approved by wise Pagans.

II. Against Judaism.

- I. **A** Address to the Jews, who refused to believe in Christ.
- II. Christ's miracles cannot be denied by the Jews.
- III. Answer to an objection of the Devils aid.
- IV. Of the force of words.
- V. The miracles of Jesus were Divine.
- VI. Answer to an objection of the difference between the Law of Moses and the Law of Christ.

VII. How

VII. How Jesus observed the Law of Moses, and what be abolished.

VIII. Sacrifices never pleased God by themselves.

IX. Difference of Meats.

X. Of Daies.

XI. Of outward Circumcision.

XII. The Apostles toleration of Jewish rites.

XIII. The Jews confess the promise of Messias.

XIV. That he is come, proved by the Time.

XV. Of the delay of his coming.

XVI. The present State of the Jews.

XVII. Jesus proved to be the Messias, from the Prophecies.

XVIII. Objection, that some things are not fulfilled, answered.

XIX. Answer to the low Estate and death of Jesus.

XX. Answer to this, that good men crucified Jesus.

XXI. Objection of more gods answered.

XXII. Objection of adoring humane nature, answered.

XXIII. Conclusion of this part.

III. Against Mahumetism.

I. **T**he rise of Mahumetism.

II. The Foundation of Mahumetists overturned.

III. Proofs against Mahumetists from Holy Scriptures.

IV. Mahumet and Christ compared.

V. Their

- V. *Their actions compared.*
VI. *The first profession of both Religions.*
VII. *The manner of propagation of both.*
VIII. *Their precepts compared.*
IX. *Objection touching the Son of God, answered.*
X. *Absurd things in their Books.*
conclusion of all.
-

F I N I S.
